Volume VIII Chicago, Ill., April, 1931 Number 1

The Liberalist

A MAN MIGHT FRAME & LET LOOSE A STAR TO ROLL ON ITS ORBIT and yet not have done so memorable a thing as he who lets go a golden thought to roll through the generations of time.

—H. W. Beecher.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume VIII Chicago, Ill., April, 1931 Number 1

MEDITATION

"Infinite and everlasting source of all the light and life and love that this world knows, in the beauty of this morning moment we would put our hearts and our minds in such adjustment to the source of all perfection and truth and beauty that this moment may be a moment of great inspiration and of great joy to us all.

We would come into the presence of that which is eternal and everlasting just as we find ourselves. We would not ask for any special dispensation or toward us, we would come just as we are with all of our imperfections and our failures, all of our past lives of despair and tempests, we would cluster them all into one great experience and in the presence of that which is so beautifully real and divinely true, find our transition.

May every heart and every life bring all they have to the processional triumph of everlasting love, and there see the beautiful miracle of what love can do in human lives. And so, today, this is the prayer of our hearts, the thought of our minds, that we might experience this miraculous transitional power that comes with divine love.

May everyone that has not lived up to the highest experience of their dreams and ideals find this miracle today. May everyone who is suffering, suffering the pangs of body, or the deeper pangs of remorse, may everyone that is trying to turn their lives about, turn their faces toward light and love. May this service be applicable for them and may it be the very thing in their lives for which they have been hoping and dreaming, and, perhaps, praying. Wherever lives are disturbed and chaotic, wherever ideals have crashed, wherever hopelessness and despair are, may the light of love break through and may some life in this congregation today, or out there that we shall never know and never see, find a new impetus, and experience the beginning of a new motivation of life, and may our lives never be the same because of this high hour in the presence of immortal love."

HOW LITTLE IT COSTS

How little it costs, if we give it a thought
To make happy some heart each day!
Just one kind word or a tender smile,
As we go on our daily way.
Perchance a look will suffice to clear
The cloud from a neighbor's face
And the press of a hand in sympathy
A sorrowful tear efface.
It costs so little! I wonder why
We give it so little thought;
A smile—kind words—a glance—a touch!
What magic with them is wrought.

"CAN WE LIVE WITHOUT LOVE?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, March 29, 1931.

"It is most unfortunate, and I think, deeply tragic, for an individual to come to that place of intellectualizing their attitude toward religion, and religious matters, to the extent that they lose the beauty and the joy and the reality which is associated with many religious affairs and many religious institutions.

We are, today, at the beginning of that week known in the life of the poet of Galilee as Passion Week, or Holy Week, and because there are so many who are not actively associated, or definitely aligned, with some of our liturgical churches, or ecclesiastical institutions, and do not find it possible to get out of this season what there is, I think it really is a season of great spiritual advantage and of inspirational significance.

There are those who have questioned me in the past week or two, particularly when they have heard the announcements of our program for this week in the Peoples Church, they have said to me: "How is it, Doctor Bradley, that you, a liberal in religion, who tries to see good in all religions and who are attempting to interpret religion in terms of its rational capacities, how is it that you identify yourself with the specific season in the ecclesiastical calendar known as Lent, Holy Week, Palm and Easter Sundays, and all these various calendar events in the orthodox field of Christianity?" My reply to that is that it is rather pitiful for one to become so intellectually emancipated and to pride themselves so much in their freedom from all that, that they cannot see through the superficial aspect of all these occasions into those fundamental realities, which, when you get behind the mere literalness of the episode itself—you are not concerned with its literalness, literalness always destroys, but you are concerned with its deep symbolic character—and you can see in every experience of this poet of Galilee something that can be so humanized that there is not a single life coming in contact with that attitude about him but what can be enriched and ennobled.

Let us never forget that the scientist is always more important than science, and let us always remember that personalism and personality and identity and individuality are always of more importance than any theological system or any ecclesiastical episode, and so, consequently, any experience which enters into this occasion, let us look underneath the mere surface literalness of it all and see the great human aspect and human quality that is underneath the rest of it. You do not have to be concerned about the superficial aspect of religion to realize the reality of religion. You do not have to enter into the forms and practices of any orthodox characterization of religious truth in order to have in your hearts and in your souls the real depth and significance of the truth involved. The fact of the matter is that if you really want to see the loveliness and the beauty of the character of this poet, this teacher of Nazareth, this young idealist of Galilee, it is far better to take him away from all the ecclesiastical associations with which he has been identified down through the centuries, most of which grew up about him three or four centuries after he was dead, and find in the human aspects of his own human attitude, desires and achievements, those great inspirations

which, when transferred into concrete values, become definite inspirations for all of us.

And so, on this day of high adventure, a day which to the liturgical churches is deeply significant, a day when children will be christened and confirmed by the thousands, a day when palms will be blessed, and they will parade, a day of great significance to thousands of people, let us not stop there in this literal, physical manifestation of this ideal situation that is superinduced on this occasion, let us see underneath it all the heart throb of a man. Let us analyse what he meant in the territory of life, without sentimentality and without caste. Let us look underneath all of this superficial, somewhat ephemeral characterization of this man of sorrows, and see in the loveliness of his heart, in the grandeur of his dream, in the nobility of his ideals and in the perfection of his life, some of those inspirations that every heart in this congregation, and listening, can apply in their own contacts with life itself.

The first thing that I always identify with the character of this poet is to be found in the fact of the supreme emphasis and great importance which he always placed upon love. And so, on Palm Sunday I wanted to bring to you as an answer to this question: "Can We Live Without Love?" the example set for us by this lowly peasant carpenter of Galilee, and to see if we could not understand, by analysis, somewhat, his own love life. And here is an inspiration that some of us have neglected, and here is a charm that perhaps has never been beholding to many human hearts.

It would be as hopeless for me to define love as it would be to have a conception of the universe in the great inverted blue of the Cosmos. The poets have tried to define love and in the literature of all the cultures of civilization we find the result of efforts, and at their highest they have been inadequate and feeble. The painters have tried to portray love and in the art galleries of all the cities of the world can be found those crystallizations of various experiences which constitute the basis of artistic creativeness from the genius of the painter, and with all the variety of themes used of one sort and another, they have attempted to portray for us with inspiration and interpretation the very supremacy of love itself, and yet, when a heart has known love, every poem becomes inadequate and every picture becomes incomplete. The dramatist has attempted to give us a portrayal of love and in the great manifestation of their genius in the plays of all cultures of the world, there has been percolating through them everywhere the love motif, but they too have failed. Philosophers, those men who are accustomed to alienating themselves away from the influence of an emotional character, and because of that alienation have a profundity of intellect whereby they are able to think more clearly and definitely with less modification than most of us —the philosophers have attempted this problem too, and some philosophy is filled, and overflowing in various particulars, with the attitude of the philosopher and the speculations of their intellect as to the transition of love, but all through the ages, and down through the years, the very fact of the failure of art, of poetry and the drama to paint adequately the picture, sends us all the more hungry for the real food of life, and all the more anxious for the real beauty of love, to the heart of a lover that cannot be impeached, whose love was never made sacrilegious by lust and whose love never knew anything but the sublimation of friendship. To that heart, which is the consummation of all the loveliness of the world, who had within his eyes part of the lim-

itless of the blue, who had within his heart part of the grandeur of all noble hearts that have ever loved, and in whose association with human beings through his life, gave the world the most matchless characterization of unselfish love the world has ever known.

We may prate of the greatness of some of the others; we may use his name when we speak of all the geniuses of the past; we may use him when we speak of Socrates and Plato, we may compare him to the great of antiquity, we may do all that and yet when we are all through, the most rational of us, the most human of us, those of us who are the least influenced by theological doctrines and ecclesiastical organizations cannot help, deep down in our innermost lives, but feel that about him is a uniqueness which is challenging as the uniqueness of no other individual of human history can be said to be unique, and the uniqueness of that love, as I find it portrayed by this poet, is in the fact that it was always, always, unselfish love.

Selfless love is the only eternal love. Love which is always demanding, and is always exacting that there should be returns for the love, is never love. When we love from the very depths of our lives and give that love as we would give a cup of water to a thirsty man when we have plenty of water to give, that is the coronation of love, and much of the tragedy of love, and many of the disasters of lovers is to be found in the fact that there creeps into the relationship, gradually, in a subtle way, always subtle, then the door is open and into the relationship there walks those specters of envy, jealousy and fear, and very soon that loveliness unselfishly given, but not returned, becomes the highway on which walk the specters of disaster, and what might have been a crowning beauty becomes a demoralized experience, with the result that most of us have a great many confusions about love. We do not think of love in its reconstructive and evolutionary significance, we think of love only as something to be received and never given. We think of being loved and never loving. We never think of sacrificing and yet the very basis of love is to be found in its sacrificial character.

This high expression of love in all of its relationships, I think is nowhere better evidenced than by a careful analysis of the love relationships of the Master of Nazareth. If you will take all of his experiences without any exceptions, there are no exceptions, none whatever, if you will take every experience which is recorded of him where this quality enters into the experience, you will discover this, that he never once in anything he ever said or ever did, asked that there would be a personal benefit arriving to himself. He was the most selflessly motivated of human beings. Even his most severe critics must acknowledge that, it seems to me. Those who really despise him and can find no place for him in the cultural or moral process of life must admit, it seems to me, the utter selflessness of the man's social and love manifestations. Utterly selfless in his love, and that becomes always a factor in life development to transform conditions. I have never known a purely selfish person to permanently prosper. I have never known a love whereby the over-equation was determined on the one side by the one who gave, and upon the other by the one who received, that if there was a disturbance of the balance in the giving and receiving but what disaster resulted. I have never known, in my observations of life, a selfish love to permanently triumph, never! I have never known women who demanded everything, who felt that they were entitled, because of their status as a woman, to a specific consideration in the love

relationship but what was unhappy in her married life. I have never known a man who felt that a woman was merely a part of the embroidery of life and necessary as a complement to the one sided career, which is one sided without a wife, I have never known a man who felt that he could require and demand love and care and consideration and to feel that he had met his part of the obligation by a roof over the house, by clothes upon the back of the woman, by anything given to her, travel, society, or anything associated with prosperity, I have never known a man to experience that attitude in the life involved that was not, in his heart, unhappy and restless.

Love is not built of these things. The love that I am speaking of is not the profane, secular love that moves upon a physical plane of purely tangible and physical adjustments, the love that I have in mind is a love which is far more penetrating and deeply involved than that. It is the love that never asks anything for the giving; the love that never says "I have done this for you, what have you done for me?" That is never love. Love within itself has the remedial and the reconstructive powers that when once given, exercised and practiced, has, in the very giving of it, that character and strength which will guarantee returns. But love that is specifically given for the specific purpose of return always withers along the way.

I make one statement now that I hope will not be misunderstood. Please listen to it. Do not misquote me, do not say that you heard something said from the lips of Doctor Bradley that I did not say, I want you to hear this as it is. The only true love is love that is free. The only love is free love. Love cannot be bought, that's an axiom. You may buy bodies, but you cannot buy love. You may buy toys to play with, but you cannot buy love. Love cannot be bought by social position, love cannot be bought with dollars, love cannot be bought with security, love is its own security, love does not care about these things. Where love is, a cabin with a dirt floor is a palace. Where love is not, a palace with oriental rugs, Persian draperies, bric-a-brac from the Orient, and servants for every person in the home—where love is not,—that place is only a hovel, just a hovel, and nothing more. The same love and the same theory of love and the same portrayal of love applies in every experience of life. The distinction between friendship and love is rather difficult to make when we elevate them both to their highest intellectuality. Friendship, probably, is of a less intimate character than loveship, but there are certain fundamentally vital relationships between friendship and love and there are certain characteristics which, at their highest, they both partake of. Friendship sometimes ripens and matures into the higher experience of love, but love can never devolute into an experience of friendship, and if you get my meaning here you will see the distinction between friendship and love. A friendship may become a loveship but loveship can never become friendship; between two people who have loved there can never be again merely friendship. It will disintegrate into something more vicious, or it will ripen into something more beautiful. Lovers never become friends; friends often become lovers.

And so on this closing week of our Lenten time, we shall center our thought and our affections about the personality of this great lover of mankind. We see him yesterday coming up to the little village of Bethany just out of Jerusalem, and this morning the loyal procession has started to the gates of the city, he is going into Jerusalem for the first time since he was twelve years of age,

over twenty years he has been away, but Jerusalem is the sacred city to the Jews, and in that city was the very crystallization of their spiritual desires, and it was with somewhat of a thrill, I am quite sure, that this young man, surrounded by those that loved him, those of the house of Mary and Martha at Bethany,—for you must remember that it was a lovely and a beautiful character who was the last at the cross on Friday, and she was the first at the tomb on Easter,—and when the last week of his life started in this little town of Bethany, we see that little procession wending its way. He sends for a colt and rides upon it, and regardless of the humility of the mount, they wend their way to the gates of the city.

I have never quite understood how the palms came to be associated with the triumphant entry of Jesus, because the palms were never used by the Jews at the feast of the Passover, they were only used at the feast of the Tabernacle, and the mere fact that it was not the feast of the Tabernacle but the Passover, gives some credence to the idea that some of the imagery of the later writers who attempted to decorate the scene by the introduction, perhaps, into the picture, of more of the element of the palms than is historically correct. And another thing that appeals to me, as I read it, from the historical point of view, is to be found in the fact that the composition of the people going with him were largely Galileans. There was Jerusalem where they were to celebrate the feast of the Passover. The procession was going on the highway toward the city which was filled with people, and it seemed quite natural for the Galileans to be proud of this young man, and rather than reading into the theme anything of the Messianic character, or of supernatural significance, I read in it human love. Those Galileans loved this young man. They loved him so much that they wanted all the people of Jerusalem to know their poet, their rabbi, their dreamer, their idealist, and what is still more significant, their prophet. Not once did they ask them to know their god, only the Galilean prophet.

And so, this Palm Sunday, to me, with its ideal of love, has a special significance because it is the recognition of love. How could we live without that in life? Could you, would you, try this moment to envisage a loveless world? Supposing I should come to each one of you this morning and you should say to me: "Doctor Bradley, I am ironical and cynical about my experience of life." And I should say to you: "What about your love life?" Just envisage, each one of you, living life without love. Just think, if I were this morning, suddenly to take from you all that you know of about love, there is not a person within the sound of my voice, there is not a person in this great congregation this morning, but what would lose their reason before night. You could not live the rest of this day, in spite of all the money you may have, in spite of all the fame you may have, in spite of all the security that you may feel. Why, if I were to come to you and tear out of your lives your loves, I would tear out your souls! You could not live the rest of the day without love!

Because that is true, how much discipline and how much care should we use in the practice of love! What an art it is! Life is not science, life is not the brutality of mechanistics, life is not machinery, life is an art, to love is an art. To love is an art! To bring life and love into these terms is to bring it to its highest terms, and that is what it means to wrap your life around some personality, that is where it is sublimated, away from your petty animalism of loves. Love has nothing more to do with lust than the sun has to do with the suns

it has never seen. Love in its highest expression sublimates lust to its beautiful character, but they are never synonymous on one plane, and when people get that consciousness of love, their loves become beautiful, their personality spiritual, and all the dross, ugliness and uncleanness of life leaves them in the beauty and perfection of love at its highest. That is what it means for youth to come in contact with personality that inspires that sort of cleanliness and loveliness.

I sometimes think that if I had been there on that Sunday and had seen the character and listened to him during those past three years, had I seen him in the things that he did and listened to the words that he said, I would have discovered this, as I am trying to discover it now, that never once did he hate humanity. He hated sin, but he never hated the sinner. His love was deeper than that. When he found that woman in adultry and the ecclesiasts of the church of the time did not want him to touch her, and they, perhaps, would have stoned her in a moment more, this man who knew the depths of life and of love turned to them and said: "You that are without sin first cast the stone", and history says there was no stone cast, that when he looked at that woman and into her eyes, she looked into his, he said: "Woman, where are thine accusers?" "Lord, they have gone!" Then the supreme gesture that makes him unique among all the moralists and the reformers of the world, he reached out his hand, and I think he touched her, and I think he lifted her up, and I think he said: "Neither do I condemn thee, go. but sin not more." That's the uniqueness of a great love, a great love! That's why his personality is so vital today. It must have been dominant like personalities that have come into your lives and mine.

I carry in my heart today a love that will go with me to my grave, the love of the influence that came into my life my first year at the university. I went to that university a young green boy, so green was I that I think the cows must have looked at me with envy as I walked along the streets (Laughter). I went to the university and there was a personality in the presence of Doctor James Burrill Angell—some of you Michigan University graduates have his name on your sheepskins hanging up in your offices and libraries, treasure them well, they are signed by one of the greatest personalities that ever influenced youth—the kind of personality that I remember, one day, we were to have a football game with Minnesota, it was a few days before Thanksgiving. We had a rascal in the town who ran a moving picture theater, and he was a rascal of the first water, he was more than a rascal, but I must be careful, (there are things I should like to say) but this man ran a moving picture theater and he sent for two of our boys upon the team a few hours before the game, and explained his lovely proposition to them, he had a great deal of money that he had accumulated to bet, and he wanted to bet it on Minnesota and have the Michigan team throw the game, and this man let some of the Michigan players in the for their share in the boodle. The boys were keen then, just as they are keen now and immediately sensed the viciousness of the man and his plan, but they knew how to do it. He made his proposition, the boys saw him through, and then after leaving his office which was upstairs two or three flights over the theater, in five minutes it went out to the student body of the university, the plans were laid, I was in the procession, and when we were through with that man's theater you could not tell whether it had been a theater or a piece of spongcake (laughter). And then we went upstairs but

we could not find him. The city officials sent out a riot call and the whole fire department came over, but what was water to a lot of university boys who felt that the team and the school had been insulted by a diabolical money chaser! We did not stop for the fire department, we faced the fire hose there that was indescribable in its effects, but we kept on going and right when they thought they could break down the last door where the man was hiding under the desk—it was going too far and there may be bloodshed, and I am not so sure but what there might have been, it was a terrible moment the frenzy of that student body had been released against this man and everything he stood for, it was called the "Star Theater Riot." Perhaps some of you old Michigan students remember it. But somebody said: "Get the old man!" meaning President Angell, and he came down that night and those were the fine days when they had a good team of horses and a carriage, and he drove down in an open Victoria carriage that he always rode in, and he looked like Horace Greeley, he wore chin whiskers that went around from one ear to the other, but he had that fine old patriarchal look, and the President of the University came down the street, that team of splendid horses pranced down through that crowd and it parted. Someone handed him a megaphone and old Doctor Angell, because we loved him—you will do anything for anybody that you love, and if you really love them, you will never hurt them, for to love never hurts, it never scars, never!—and the old President held the megaphone up and shouted to the crowd: "Boys, for the honor of old Michigan!" That was all he said. That mob melted away, we went to our rooms whipped dogs, there was no fight in us, our President had said "For the honor of old Michigan!" That's what I mean by love at its highest. We loved him so that we would not bring disgrace upon our institution. How about that, young man, with your father and mother, who talk about love, have you disgraced them, or will you? That's what love is! Will you hurt them, even though you say you love them?

And I close with the happiest moment of my life almost. I had to go to summer school one summer— most people go because they are so poor in the winter. and that was just the reason why I went to summer school. I never liked the details of things anyhow, and if they would have allowed me to study and read what I wanted to, everything would have been fine, but when I had to fit into a curriculum, I did not like it at all. So I never distinguished myself scholastically in my academic career, and I am proud of it. (Laughter) Nevertheless, I had to go to summer school—and at that time the Ben Greet players were giving Shakespearian plays and I wanted to hear Shakespeare spoken well even if the acting was bad, I only wanted to hear it if the diction was beautiful and perfectly rendered. I could not buy a ticket so I got a job as usher. I know exactly what it means to have to deal with the public, I ushered all one summer, and so one evening they were playing "The Tempest" that is the play of Caliban and the Ben Greet Players were playing it out of doors on a beautiful starlit night and the crowd was gathering, and the storm rumbled, and in the midst of Ben Greet's portrayal of Caliban lightening came, thunder roared, oh, it was a glorious setting for a great play, but earlier in the play a man and a party of two ladies, his wife and a friend, presented me with tickets, I looked up and it was my President, President Angell and his friends! Well, I have had moments in my life since, but I think when I took the coupon off of my Presi-

dent's tickets and walked down the center aisle to show them their seats, was one of my great moments, for no sooner had we started down the aisle than everyone in that audience stood, and remained standing, until our President was seated. It was as spontaneous as any utterance or expression an audience ever did. What was it? They loved him! They loved him! Oh, my friends, can we live without love? That is not the question. The question is "How can we live without love?"

GREY DAYS

For days the sky has been wan and grey as a tired face. The eyes of night are misty with tears. The sun's face always radiant with laughter has buried itself in a mourner's veil of fog. The wind usually light-hearted heaves a heavy sigh. Birds are languid, having forgotten their song. Streams that went dancing to the sea are glutted with scum, being melancholy. Has the earth been smitten by a plague? Has some pestilence infected it with death? Not so! We are looking upon the reverse side of tomorrow's lovely tapestry which today is being woven on time's loom in semi darkness.

How little we realize that the finest pictures, the most delicate tapestries can only be made in shaded light where colors are softened. Be not over anxious; tomorrow the picture will be finished, and you will understand that drab hours, grey days, and dull nights was the coveted time when the Master worked out his soul upon the canvas of your life. Nevermore lament your grey days: you will spoil tomorrow's beautiful picture!

Argow.

THE OATH OF THE ATHENIAN YOUTH

"We will never bring disgrace to this, our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks;

We will fight for the ideals and sacred things of the city, both alone and with many;

We will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or to set them at naught;

We will strive unceasingly to quicken the public's sense of civic duty;

Thus, in all these ways, we will transmit this city not only not less, but greater, better and more beautiful than it was transmitted to us."

PULPIT MEMORIAL FLOWERS

For the past three years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

The Peoples Church desires to be a serving and helpful church. If you know of any cases of sickness, distress, or trouble where you think the attention of the pastor would help kindly call the church office. All engagements for the naming service, weddings, funerals or any other engagements must be made direct with the church office. The church office is open every day during business hours. It is closed on Saturday at noon. The telephone is Longbeach 6878. Mrs. Harrison, the secretary, will be glad to give information or attend to all engagements.

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Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago; National Federation of Religious Liberals, Chicago.

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Preston Bradley

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DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

HOLY WEEK SERVICES

Every day during Holy Week Dr. Bradley preached two sermons under the auspices of the church. At noon he spoke in the Selwyn Theater down town. In spite of the fact that nearly every theater had either a political meeting or a religious service the congregations at the noon meetings were very large. On Good Friday the theater was packed.

The evening services for the week were held in the church, Congregations exceeding all expectations attended. At the Memorial Communion Service held on Thursday evening and the Good Friday night service the congregations reminded us of Sunday. It was a week of spiritual enrichment such as we have never known. Dr. Bradley preached 14 times during the week, conducted several funerals, performed several wedding ceremonies, christened 10 children and received 101 new members in the church.

On the Tuesday following Easter Dr. and Mrs. Bradley went to the Spa in Waukesha, Wisconsin where they rested until Saturday. They were the guests of Dr. and Mrs. W. E. Nicely whom Dr. Bradley married. Dr. Nicely is the head of the famous springs and Spa.

"IN REMEMBRANCE"

On Thursday evening before Easter Day The Peoples Church inaugurated a Memorial Service which will become an annual observance. It was in the nature of a symbolical Communion Service in commemoration of all our beloved dead;—friends and members of the church for whom Dr. Bradley has held funeral service during the past year, those who passed on before this year, those whom we may never have known personally but whose dear ones are in the church. For all who burn a candle of sacred remembrance at the altar of Love in their heart.

The church was softly lighted when people began coming in long before eight o'clock, and exquisitely sweet music came forth from the organ. Every seat was filled by the time the choir entered. An appropriate selection from the new Testament and a lovely poem opened the service. The congregation joined the choir in singing the well known evening hymn "Abide with me", Dr. Bradley preached a short, effective sermon on the subject "How to Honor Our Dead."

At the close of the sermon lights all over the church became noticeably more dim, and Dr. Bradley walked to the table laid with white linen, which held the center of the platform. There were two candles burning in silver candlesticks on the table and tall floor candelabras stood at each end. Quietly removing the napkins which covered the silver wine cruet and the plate of bread, Dr. Bradley in softly modulated voice full of sympathy, tenderness and love began speaking of that last supper eaten by Jesus and his friends in the long, long ago.

He spoke of the love of Jesus for his friends, and his sadness on that night before the first Good Friday dawned. While Dr. Bradley poured the wine into a silver chalice and broke the bread, he explained the spiritual significance of the symbolism, and how we all may drink the the spiritual cup of faith and eat the bread of love and remembrance. Dr. Bradley did not partake of the sacraments nor were they passed. It is not possible to repeat his exact words, as he spoke extemporaniously. Suffice it to say that what Dr. Bradley said, and the entire service was so original, so unique and so very beautiful that not one of that vast number who attended will ever forget it! While hundreds went quietly out many here and there remained in their seats

seeming loath to leave the atmosphere of comfort and upliftment of this Memorial Communion Service. This service will be repeated on Thursday evening preceeding next Easter Day.

PASTOR'S CALENDAR

Dr. Bradley kept the following engagements during the month of March:

1—Two Sermons, Peoples Church
2—Address, Liberal Club, Lewis Institute
2—Address, Laymen's League
4—Address, Grand Rapids, Michigan
5—Address, Chicago Regional Planning Association
8—Two Sermons, Peoples Church
9—Board Meeting, Chicago Public Library
9—Board Meeting, Peoples Church
10—Address, North Shore Kiwanis Club
11—Address, Kiwanis Club, Utica, N. Y.
11—Address, Radio Station WIBX, Utica, N. Y.
11—Address, Armory, Utica, N. Y.
12—Address, South Whitley, Indiana
13—Address, Joliet, Ill.
15—Two Sermons, Peoples Church
16—Address, Edgewater Beach Hotel
16—Cabinet Meeting, Peoples Church
17—Address, Hamilton Park Woman's Club
18—Address, Youngstown, Ohio
19—Address, Woman's Club
21—Meeting, Laymen's League
22—Two Sermons, Peoples Church
22—Afternoon Forum with A. J. Cermak
23—Paper, Chicago Literary Club
24—Address, Oshkosh, Wis.
25—Address, Manitowoc, Wis.
26—Address, Beaver Dam, Wis.
27—Address, Two Rivers, Wis.
29—Two Sermons, Peoples Church
30—Sermon, Selwyn Theater
30—Sermon, Peoples Church
31—Sermon, Selwyn Theater
31—Sermon, Peoples Church.

FUNERALS

March

3—Mr. Walter Baker, Interment, Rosehill
5—Mr. Charles G. Buckler, Interment, Dubuque, Iowa
12—Mr. G. O. Huckett, Interment, Kansas City, Mo.
14—Mr. Otto L. Hoffman, Interment, Irving Park
20—Mrs. Josephine Fogg, Interment, Rosehill
23—Miss Marion M. Engelking, Interment, Galt, Ont.

WEDDINGS

March

7—Myron Pedersen and Marie K. Pedersen
9—Russell B. Sturgis and Joyce M. Cunningham
10—Harold D. Gluck and Jeanne Turkington
14—Seaman Wade Richards and Elizabeth Curtis
14—Harold O'Laughlin and Helen Boynton
14—Edward L. Drake and Georgia L. Asquith
14—Avery H. Pierce and Virginia Jeane Berger
21—George D. Woltz and Anna M. Zoller
22—Alfred A. Trejo and Doris E. Hampton
29—Edward F. McNabb and Zella Collins
31—Alan P. Leonard and Viola Tracy.

EASTER IN THE PEOPLES CHURCH

What a day it was! Never in the entire history of the church has there been a day like it. The day dawned bright and clear and remained so. The church held three great services. Long before the time for the morning service

to begin the auditorium was packed and hundreds were being turned away. Dr. Bradley received 101 new members at the morning service. In the afternoon at 3:30 there was another fine congregation and 10 babies were christened. At the evening service the congregation packed every available space with hundreds unable to secure admission. The chorus choir presented at all three services musical offerings of excellent character and contributed most inspiringly to the triumph of the day. Mr. Flandorf and Mr. Ring at the organ and piano respectfully gave beautiful numbers. The music of the church under the direction of Mr. Abernethy was never of such fine quality and the church appreciates their work most whole heartedly. This Easter has set a record which will be difficult to surpass. The entire church has experienced such a spiritual development that its influence and work are felt all over the middle west. All during the year it has had the largest congregations it has ever known.

G. T. B.

A MESSAGE FROM A WORLD TRAVELER

Through the kindness of our friend Mrs. Robert Lee Moffet, the Educational Department of the Woman's Club was most fortunate in securing Miss Martha Root who had recently returned from her third trip around the world the latter of which had covered a period of nine years.

As a journalist, Miss Root has twice written her way around the world. She has met many of the Kings and Queens as well as becoming acquainted with them in an intimate way.

Through contacts made when lecturing before the world's leading Universities, she experienced unusual opportunities for studying the problems of the different nations; also their view points and accomplishments toward a permanent universal peace to which she has dedicated her life.

Miss Root began by definitely stating the eternal lesson of life to be that of learning to love and to serve. One sensed her beautiful spirit at once when she said "I am just a worker for humanity."

Our speaker recommended the "New Leaven" by Stanwood Cobb, a book which teaches one how to bring forth the spirit which is within.

Every country wishes to give up its armament but owing to mutual fear and lack of trust there is this hesitation. Peace will not come through the channel of politics.

Such instruments as the League of Nations the Kellogg Pact and the World Court are performing a great service in the development of this Peace consciousness.

All eyes are looking forward to the world's congress of Religions to be held in Washington, in 1932 as adding impetus to the movement of unselfish interest for all humanity.

Miss Root said if we think the Orient is sleeping, we are greatly mistaken, for they are not, it is we who are sleeping.

We must encourage and not only appreciate but recognize the aspiration of new China for they are building a new form of government and civilization; realizing the importance of the extention of fellow feeling.

She stressed the importance of our cementing a great friendship with China and Japan, in fact with all nations, as they have much to offer in the way of contributions to the scheme of world affairs.

Both the Youth Congress and the Inter-change of students are playing a vast part in furthering the spirit of a better international understanding.

We were reminded of the great beauty in all religions should they be lived in terms of the highest and best. Had it not been for great leaders who have pos-

sessed the Christ I find there would have been no spiritual civilization.

Miss Root declared the foundation of her whole life has been based upon religion as a spiritual idealism.

She urged our interest and support in a universal auxiliary language (Esperanto) as a permanent Universal Peace could not be realized without it.

The accomplishment of which is necessary during the time of peace.

We were exceedingly grateful for the rare privilege of hearing Miss Root and shall always remember her closing thought—"Through the disarmament of the mind will come this true spirit of love and kindliness."

Georgia Bell,
Sec'y., Educational Dept.

NEW MEMBERS

The Peoples Church received the following persons into membership on Easter Sunday:

Mr. Grant A. Ahlstrom, 4407 Beacon Street

Miss Virginia Arend, 833 Lawrence Avenue

Mr. and Mrs. Nicholas Arnold, 103 S. Humphrey Avenue, Oak Park, Illinois

Mrs. Lilia Baker, 839 Lawrence Avenue

Miss Vera L. Baker, 839 Lawrence Avenue

Mr. Earl B. Barkley, 5744 N. Melvina Avenue

Mr. John A. Barr, 3057 N. Major Avenue

Miss Christina Cormack Beattie, 7719 N. Hermitage Avenue

Mr. and Mrs. P. H. Billeter, 5700 Slocum Street

Miss Edna C. Bowne, 5517 Kenmore Avenue

Mr. Rudolph E. Brokopp, 4023 N. Richmond Street

Mr. Richard J. Burney, 3333 N. Marshfield Avenue

Miss Louise Carlyle, 5625 Winthrop Avenue

Mrs. Ruby Christensen, 5369 Lawrence Avenue

Mr. Ralph Close, 5518 Winthrop Avenue

Mrs. Laura Belle Conklin, 4931 N. Hoyne Avenue

Mrs. Mary Cook, 5636 N. Spaulding Avenue

Dr. and Mrs. Vernon P. Cooley, 5003 N. Ashland Avenue

Mr. and Mrs. S. R. Davenport, 8552 Bennett Avenue

Mrs. Agnes A. Deckert, 4836 N. California Avenue

Miss Gwend M. Deckert, 4836 N. California Avenue

Miss Marg. C. Deckert, 4836 N. California Avenue

Miss Florence Dodd, 7381 N. Damen Avenue

Mrs. Dorothy Eagles, 1622 Wallen Avenue

Miss Susette W. Feldern, 4070 Sheridan Road

Mr. John S. Gehrmann, 955 W. Grand Avenue

Miss Alice V. Gignac, 2124 W. 35th Street

Miss Vera Griggs, 5336 Patterson Avenue

Mr. and Mrs. John A. Gustafson, 5906 Manton Avenue

Mrs. George F. Haefner, 5347 Cullom Avenue

Mrs. Janette Harris, 920 Oakdale Avenue

Miss Ida C. Hoffman, 5 S. Wells Street

Mr. and Mrs. Chas. Huebner, 7707 N. Lowell Avenue, Niles Center, Illinois

Mr. Chas. A. Huebner, 7707 N. Lowell Avenue, Niles Center, Illinois

Mrs. Richard Ibbotson, 1644 Pratt boulevard

Mr. Arthur H. Jakobi, 3401 N. Avers Avenue

Mr. and Mrs. Herbert Martin Jones, 3607 N. St. Louis Avenue

Mr. and Mrs. Henry A. Larsen, 5434 Jackson Boulevard

Mrs. A. P. Leonard, 2739 LeClaire Avenue

Mrs. C. E. Leonard, 1448 Byron Street

Miss Dorothy Linder, 910 Lawrence Avenue

Miss Emma McBeath, 7238 Aberdeen Street

Mr. A. S. McCabe, 4400 S. Winchester Avenue

Mr. and Mrs. Chas. Miller, 636 Waveland Avenue

Mr. Kenneth Miller, 636 Waveland Avenue

Mr. Ralph David Mitchell, 6318 Greenwood Avenue

Mrs. Anna Edith Mowbray, 908 Lakeside Place

Mr. J. C. Nering, 17 S. Wabash Avenue

Mrs. Harriet G. Newman, 5336 Patterson Avenue

Mr. and Mrs. Herbert William Newell, 830 Leland Avenue

Mr. Herbert Wm. Newell, 856 Wilson Avenue

Mrs. A. B. Ohlandt, 103 S. Humphrey Avenue, Oak Park, Illinois

Mr. Gottfried Olson, 7033 Glenwood Avenue

Miss June Orr, 3542 N. Irving Avenue

Miss Jessie M. Paesler, 1936 Warner Avenue

Mr. and Mrs. James Petersen, 1355 Winnemac Avenue

Mr. Alvin Pieritz, 158 N. Laramie Avenue

Mrs. Jennie Preetorius, 7357 N. Damen Avenue

Mr. Howard W. Rapport, 966 Edgecomb Place

Miss Elsa Reich, 2042 Morse Avenue

Mrs. Frank L. Rein, 7230 S. Carpenter Street

Miss J. Rose Ringquist, 4914 Drexel Boulevard

Miss La Verne M. Robinson, 3530 Beach Avenue

Miss Ethel May Rossman, 917 East 44th Street

Miss Mabelle Sanford, 1310 Lunt Avenue

Mr. and Mrs. Wm. G. Scherer, 1528 Pratt Boulevard

Mrs. Fred Smith, 5734 Winthrop Avenue

Mr. Robert B. Smith, 9742 Prospect Avenue, (from Morgan Park M. E. Church)

Mr. Julius F. Steffen, 5243 Kimbark Avenue

Mr. Henry Stern, 55 E. Washington Street

Miss Lillian Sues, 4529 N. Bernard Street

Miss Sarah Lee Smith, 1255 Bryn Mawr Avenue

Miss Lucile L. Tabbut, 4502 N. Sacramento Boulevard

Mrs. Ernest H. Templin, 915 Sheridan Road, (from The National Baptist Memorial Church, Washington, D. C.

Mrs. Wilfred Tracy, 5381 Bowmanville Avenue

Mr. Cornelius VanSteenwyck, 4407 Beacon Street

Mr. W. VonObstfelder, 836 Lill Avenue

Mr. and Mrs. L. H. Waite, Deerfield, Illinois, (from First M. E. Church of Rogers Park)

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Miss Mabel M. Tuebreiter, 2000 Lincoln Parkway

Mr. Franth Roth, 2001 Halsted Street

Mrs. Anna O'Neill, 3568 W. Harrison Street

Mrs. Emma Lymenstahl, 3208 Washington Boulevard

Mrs. Cora Tierney, 114 N. Kedzie Boulevard

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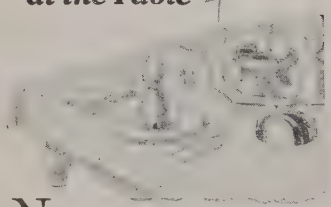

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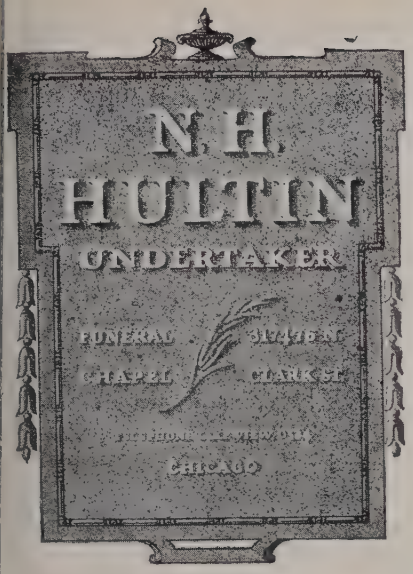

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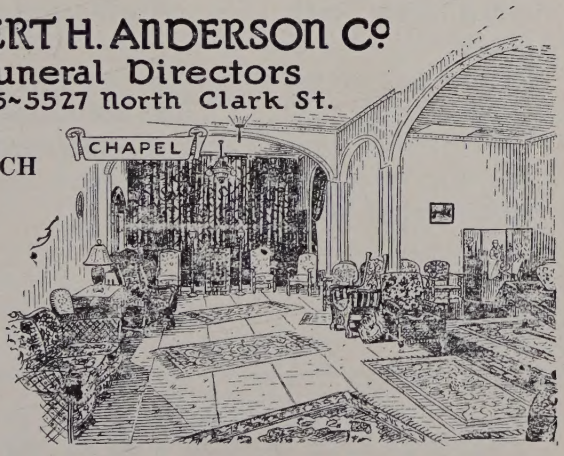

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